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THE DIVINITY OF CHRIST

THEOLOGY is not a popular subject. It so frequently uses a language outside common experience and ideas that appear to be remote from the interests of the common man. But when theology is quickened by vital experience, that is to say, when it is made to bite into certain living issues, then it becomes alive and points to facts and knowledge beyond itself.

Overleaf there is a report of a public debate which took place between a Congregationalist and a Unitarian in London last November. The subject was "The Divinity of Christ. Is Jesus God ?"

A Debate

It was, judging by the report, a theological debate: that is to say, the debaters referred to theological history, ideas and pre-suppositions to try and settle the matter. But each probably was conscious of a living issue beneath the words. The subject of the Divinity of Christ in the modern world is not a dead one. It cannot be confined to theologians. Above all it cannot be confined—most assuredly above all—to the various interpretations and experiences that the various Christian sects have historically created for themselves. The subject is of much wider consequence. Christendom is living through a period of intense spiritual travail. It is split by a division upon the nature and experience of religion. Is there a God ? If so what kind of God ? These are the questions that are troubling many who are opened to be troubled in Christian civilization.

The answer of many is a flat denial : sometimes it is an answer of flat despair; the denial and despair are caused frequently by the collapse of certain traditional Christian pre-suppositions. What used to be called the Son of God is for many no more; he, in past form, has been killed by historic science, comparative religion, and reflection by many upon what should belong to the nature of God. That a historic figure, Jesus of Nazareth, is still left is to many not of major consequence. What they want is God, and God no longer speaks in the *traditional* way out of the historic person of Jesus of Nazareth.

The subject the two theologians were debating is of vital consequence.

Religion

To understand its importance the subject of religion must first be pierced. Those who deny or are in despair are not irreligious. They frequently demand a religious response from the universe and cannot get it. They make their own adjustments, but, as they well readily admit, these are so many makeshifts, and often lie when they seem to be telling the truth. How much cynicism, for instance, is hidden in the Communism of the decent Communist ? Who knows what is taking place in the breasts of many people behind the Iron Curtain who have never entered a church and are not likely to do so ? Who can really plumb the despair of the atheist existentialist—the man who cares enough to say there is no God, and tries to endure intelligently in his denial ? In the division of Christendom there is not so much a division of an intellectual "Yes" or "No" as a division of experience, and a longing for this to be reunited.

It is essential to know what the experience is about. It is not about much that has been recognized this Christmas. How much sentiment and nostalgia has gone into the bell-ringing, the carol singing, the familiar symbolism, without one thought of real religious concern ! For some Christians Christmas has been a real religious concern, but for the mass it has been a celebration with more "paganism" in it than an active religious experience. On the whole the Christian story has been used to give a tinsel touch to the Christmas tree. There is a pretty severe test to the reality of it all. Good Friday is also a Christian occasion, and a severe one, where will be the mass on that day ? It is doubtful if any religion is inclusive unless it can accept some such lesson as a Good Friday.

Healing the Division

At what point can the division about real religion be healed ? The two theologians argued about the past, and very properly. But there is a future also; that does not seem so real as the past but nevertheless it is to come. It is as relevant to submit the subject. "The Divinity of Christ. Is Jesus God ?" to the judgment of the future as to that of the past.

And in a certain sense it is known what the future will say. It can be predicted—if the past can be used as a guide as well—that the men of the future will not be using the same ideas, words and concepts as the two theologians were using about the subject of the debate. The ground will have shifted; the nature of the subject will have shifted, as it has done so during the past thousand years. "Is Jesus God ?" will probably be argued in an entirely different way a thousand years hence. The background of such a

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subject is not whether Jesus was or was not God, but what is the nature of God? The primary concern is man's relationship to God, and that relationship is so important that whether Christ was God or not is subsidiary to it. The question of Christ's nature would not be asked at all unless man in the first place was not aware, or desired to be aware, of the nature of God.

The healing of religious experience in Christendom may well come from this acknowledgment. Let us start with God and his nature; let us use what truths traditional Christian religion can offer; but let us not be side-tracked, or even lost, by the form of these truths. There is little use in arguing about the Divinity of Christ if the nature of God is not in the first place in some way apprehended.

This, it may be said, is a Unitarian truth. It can place a burden and a spiritual opportunity on Unitarians in contemporary experience.

THE DIVINITY OF CHRIST

A PUBLIC DEBATE

IN the year 1702, William Emlyn, a Presbyterian minister in Dublin, published a book called "An Humble Inquiry into the Scripture-Account of Jesus Christ". That title could have been applied just as appropriately to the discussion held at All Souls' Unitarian Church, Golders Green, on Thursday, November 24, 1955, between the Rev. Principal John Huxtable, M.A., Principal of New College, London, and the Rev. H. Lismer Short, M.A., Tutor in Christian History at Manchester College, Oxford, before an appreciative gathering of about 70 people.

The advertised subject of the meeting (described as "a discussion between two men with a religious faith") was "The Divinity of Christ. Is Jesus God?" and the placards forecast that Principal Huxtable would answer "Yes" and Mr. Short would answer "No". The fact that such a meeting could be held publicly at all showed how times had changed in the 250 years which had elapsed since William Emlyn wrote his "Humble Inquiry". As Mr. Short was to remind his hearers, William Emlyn, whose answer to the question "Is Jesus God?", came nearer to "No" than "Yes", was fined £1,000 for his work, and lay in prison for two years before the courts would reduce the penalty to a sum more nearly within his means.

Principle Huxtable spoke first, and explained that his would be a personal statement of the reasons which led him to ascribe a special divinity of Christ as "Saviour and Lord". For him Jesus differed from other men not in degree only, but also in quality. Yet Jesus was human: he was tempted "like as we are", indeed with stronger temptations than those which beset most men: and he was man "in a deeper sense than we are".

At the same time the New Testament showed, said Principle Huxtable, that Jesus made the claim to be divine: that he was then depicted as more than human and other than human.

How could a person be both human and divine? This was admittedly hard to comprehend: and there had been a number of criticisms of the Council of Chalcedon, by which the "two natures" of Jesus had been formulated in the early years of the Christian Church. The theory, it was said, was expressed in outmoded Greek philosophical concepts: it was metaphysical, when it should be moral: it solved no problems: it did not explain clearly how the two natures were united in Christ. Some of the criticisms, said Principle Huxtable, had some validity: others were less damaging. In particular he was not unduly disturbed at the suggestion that it was difficult to explain how the two natures of humanity and divinity were united in one person. It was a mystery: and one could not "explain" a mystery, any more than one could unweave a rainbow. The unique can never be explained in terms of the commonplace.

For himself, said Principle Huxtable, it was enough to accept the witness of the New Testament as being the best witness, indeed the only witness, of the life of Jesus. The incarnation of Jesus was not man's highest achievement, but God's most significant intervention. Evil was defeated once and for all, when God visited and redeemed his people in Jesus Christ. "In Jesus Christ" Principle Huxtable ended "I am dealing with God himself."

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The Rev. Lismer Short opened by saying that at the heart of Christian theology there lay a paradox; a paradox to which every thinking man must apply his mind. Should one say "God was in Christ reconciling the world unto himself" or "Christ is God"?: "Christ a mediator" or "Christ the Mediator"?: Christ "a son of God" or "The Son of God" or "God"? Everyone must be aware of these choices, and must make his own choice.

Principle Huxtable, said Mr. Short, had adopted unreservedly the world picture of the New Testament and the categories of thought of the men who wrote the books of the New Testament. Were these categories valid to-day? Before one answered that question it was necessary to trace the way in which religious thought had developed in the last 400 years, since the Reformation.

The Reformation, for Protestants, displaced the idea of the infallible Church from the centre of theological thinking, only to substitute in its place, for the many who followed Luther and Calvin, a rather harsh Biblicism which gave little more freedom than had been available in the unreformed Church. Yet at the same time more hopeful individuals and movements were making their appearance. There were the Anabaptists, in some ways the forerunners of the Quakers of to-day, who believed that the criterion of religious truth was to be found in the inner spirit of man, and not in an infallible Church or Bible. For them the ethical teaching of Jesus was his most valuable gift: he was the example to be imitated, not the mediator between man and God. There were the followers of Socinus and Servetus, whose particular doctrines might seem crude and peculiar to-day, but whose insistence on freedom of inquiry in religion was new and valuable. Other shafts of new light were coming from the scientists, from the medical men, and from those who found in Judaism and Islam (and later in the religions of India and China) eternal truths which were not exclusively found in Christianity.

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In the light of science and liberal Biblical criticism, said Mr. Short, the world picture of the New Testament had ceased to be a complete picture of human thought and activity. To say, nowadays, "Jesus is God" was not so much untrue as inadequate as a statement of the truth about the nature of Jesus and the nature of God.

In the discussion which followed the speakers amplified their original statements and dealt with questions from the audience. In his opening remarks Principal Huxtable recalled the words of his old tutor, Dr. J. Vernon Bartlet, describing the game of lawn tennis to a foreign visitor: "*our purpose is to hit the ball at one another, but not contentiously*". These words could truly be used of this "Humble Inquiry". If neither side made any converts, the meeting must have clarified the thoughts of many hearers, and must have given the holders of two such widely differing viewpoints a renewed respect for the sincerity of their opponents, and an appreciation of the large area of common ground which was never obscured by the appearance of disagreement which was often no more than a difference of approach or mode of expression.

COMMENT

The Leaders of To-morrow:

DURING December there was an invasion of Cambridge by hundreds of young men and, presumably, of young women, who were candidates for scholarships and exhibitions. A large proportion of these were required to write a paper on general topics in the arts, sciences, history, current affairs, law and ethics, and the inferences to be drawn from the answers to these papers have been summarized in an interesting way by a contributor to the *Manchester Guardian* who, however, draws attention to the fact that the first-class candidate would "pro and con" with great skill, but "abstain from autobiography or the *cri de cœur*". Some of the views, also, would be the result of judicious coaching, but the recurrence and distribution of emphasis did seem to suggest something peculiar to those 18-year-olds.

The conclusions of these young people with regard to spiritual issues are significant. They attack materialism, but have little confidence in the perfectability of man, and they again and again assert the doctrine of original sin in some form or other. On the whole they have little sympathy with Mrs. Margaret Knight, and seem to feel that there must be a restoration of religious conviction. They are far, however, from being Fundamentalists, and many see no special eminence on the part of Christianity over other faiths. They tend to fall back on a metaphysical solution—"something must occur in the relationship between men and the Deity". "In these young students of the humanities there is a conflict. The scientists have taught them that detachment and hard-headedness are cardinal virtues. But youth, and perhaps the humanities, insist upon attachment—the powerful desire that somehow a fundamental unity will be restored to mankind by means of religion." Here there seems to be a field ready for a Unitarian harvest, but one so often finds that the traditional alternative—Christ or nothing—has been so resoundingly impressed upon youth, that the emancipated themselves fail to see that another way is open.

The Pope's Christmas Message

The Pope's annual Christmas Message was this year a document of some length and importance, closely in touch with what the United Nations has in mind about ways of dealing with the terrible menace of nuclear explosions. He called for a three-point programme:

1. Renunciation of experimentation with nuclear weapons;
2. Abandonment of the use of nuclear weapons;
3. Control of armaments in general;

and his Message was notable for a scientific exposition of what happens at the moment of the atomic explosion on a great city. At the same time the Pope realizes that control measures are necessary, and without mentioning any names recommends study of the proposals for mutual aerial inspection of armaments by powers of the East and West, made by President Eisenhower at the recent Geneva conference of the United States, the Soviet Union, Britain and France. He also alluded, again without mentioning names, to the proposal made by India at the United Nations of a network of observation posts, each one staffed by experts of different countries, and protected by solemn international pacts. "Such centres," he said, "would have to be equipped with delicate and precise meteorological and seismic instruments, with equipment for chemical analysis, with vast spectrographs and such like; they would render possible the real control of many, unfortunately not all, the activities which antecedently would be outlawed in the field of atomic experimentation."

The Pope, however, lays the greatest stress, not so much on measures aimed at restricting the possibility of waging war, but even more at preventing, or eliminating or lessening with time the quarrels between nations which might lead to war.

Nuclear Explosions

The papal message for Christmas seemed to me much more realistic than such messages are inclined to be. Just what effect it will have is problematic, but certainly it will succeed in placing before a very large section of the western world once again, and from a religious viewpoint, the precarious basis on which our western civilization stands. The message, as I have said, gave a striking account of what might happen in the event of a nuclear explosion on a city, but for me there is an even more important consideration which weighed much more heavily with writers on the subject when the effect of nuclear explosions first began to be discussed than it does now—I mean the genetic effect of radiation even in times of ostensible peace. Every atomic explosion releases over the earth a cloud of radioactive dust. As an American journalist has put it: "Just as we are now absorbing the same particles of air that Shakespeare breathed, so our posterity will still absorb the radioactive particles that we are now breathing as the result of the existing tests, *only in an intensive form.*"

One, as I have said, hears less about this aspect of the matter than one used to hear—it is unpleasant to think about or talk about, but to me that is the most important aspect of the danger from nuclear energy. It would be terrible if the earth, with its peoples and its civilizations came to an end through atomic warfare; but not nearly so terrible as if monsters began to fill human cradles instead of normal children. I am aware that experiments are still going forward actively on the genetic effect of radiation upon mice and rats, but even the possibility should put new fervour into the campaign against war and all that war can mean.

A Village for Religious Liberals

A recent number of the *Christian Register* contains an intriguing account of a new village that American Unitarians and Universalists are planning on the peninsular that encloses Tampa Bay, on the west coast of Florida, as a place of retirement for laymen and ministers. The charter of the corporation set up to carry out the project gives as its objects, "to provide a place of retirement, home comfort and living accommodations for elderly persons of moderate means, both lay and ministerial, of the Universalist and Unitarian denominations".

A life-time tenancy may be purchased for $5,000, the cost of erecting the basic dwelling—"an efficiency unit consisting of a living-room, bedroom, tiled bath, kitchen, carport and utility room, with a small front porch". A monthly service charge of $32.50 will guarantee to the residents the necessities of upkeep and use of common recreational facilities. Plans for public buildings include an assembly hall, an office, a dining room, library and nurses' quarters. A road has already been made through the property, and 10 acres cleared and graded. It is expected that building will begin within a year.

Commentator.

THE NEW YEAR

by Geoffrey W. Petts

(Editor of the *Youth Supplement*)

If you are in the process of making New Year resolutions, and if they include things you intend to do for your Unitarian faith during the coming months, then, Reader, this column is addressed directly to you.

At several gatherings of our young people during this past year debate arose as to how far young Unitarians in general knew and understood the facts of their faith. Each group came to the same conclusion: that very little is known, and less understood.

Your experience will probably confirm this conclusion, but have you ever thought just what it means? It means that a new generation of Unitarians is growing up, the members of which have no more idea of Unitarianism—*their* faith—than they have of Anglicanism or Roman Catholicism. If this sounds like an exaggeration, then put a few pointed questions to the young people in your church, and work out the average response.

It ought to go without saying that such a state of affairs is unsatisfactory, both from our and their point of view. For our part we cannot expect a sound, active and spiritually-alive church of the future, unless those who make up that church—its people—are well versed in what they represent. And for their part, they are living in ignorance of a religious outlook that ranks second to none.

How to transmit our faith is, of course, a subject in itself, upon which there is no complete agreement. But that it *ought* to be taught, upon this surely very few would disagree. Often the criticism is made that our young people are not interested; that they have no desire to learn, as many a frustrated Sunday School teacher and youth leader is ready to point out. The writer's experience, however, is just the opposite. Given the opportunity our young people are ready to listen and keen to digest all that is offered.

But note one thing: we must go to them, and go with a friendly and sympathetic approach. The opportunity must be of our making. Further, there is no set time to be observed. In some respects the Sunday School and the service are the least favourable opportunities for teaching our faith to young people. A "chance" remark in ordinary conversation can have remarkable results, and the opportunities to make such a remark are abundant.

Here, then, is a way in which *every* adult Unitarian can help in the education of the new generation. A most worthy resolution to make now would be to resolve that in the coming year we shall give more time and attention in the way suggested to the young people of our own particular churches. If it means a deeper, personal enquiry into the facts of Unitarianism (as well it might) so that we shall be competent to teach, well, where is the harm? One of the reasons *why* our young people are untaught is because a large percentage of their elders can say no better of themselves!

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Another matter which should not escape our notice is kindred to the first. Just as it is vitally necessary to educate our young people in the principles and beliefs of their Unitarian faith, so also it is important to train them for the organization of the faith.

Whether old Unitarians "never die, but simply fade away", it amounts to the same thing. They pass on and leave gaps in our ranks that have to be filled. To wait until these gaps appear is to ask for trouble. Not a few churches have had their work seriously hampered by having had no one to fill a position suddenly rendered vacant. Where is the sense in this when we have in our midst future church officials? Is it not a wise policy to be prepared for these eventualities by having on hand, so to speak, trained, or at least semi-trained replacements?

In a few churches the practice is carried out of "attaching" young people to the officials—to the Secretary and Treasurer in particular. These latter then show their "students", by degrees and according to the circumstances, what is required. Properly organized and given sufficient time, this system can produce a nucleous of young people ready and able to occupy any and every position in the church organization as the demand may be. They may even be called upon *before* an actual demand arises, where an official is not averse to giving his or her position to a younger person.

One aspect of the Young People's League is that it is a technical training ground for the Unitarians of to-morrow. Those who occupy the League's executive positions are learning how to organize. Even those who hold no office learn by inference. It would not be a bad thing to harness this training to the internal work of the churches, and thereby at the same time supplement it. This way the best of the two worlds can be had and the benefit shared equally by the church and the young person.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

OPEN FORUM

"The Age of Anxiety?"

SIR,—Referring to the I.A.R.F. Conference held in Belfast in July, your editorial under the above title in *The Inquirer* of August 20 comments adversely on the sociological emphasis of the Conference. (The question mark was yours). Like the writer of the editorial, I did not attend the Belfast Conference, and I have, therefore, been reluctant to submit a comment on the editorial.

Having just received and perused the October issue of the I.A.R.F. *News Digest* which provides an extensive report of the Belfast Conference, I am disposed now to place a question mark or two over your editorial.

The editorial laments that the Conference indulged in a misplaced anxiety—"an anxiety . . . felt in sociological problems." It asserts that the human race was "never more on top of its sociological problems than now," that "to describe this state of affairs as anxiety is to suggest that Liberal Christianity has got its head rammed down into troubles of its own imagination," that the human race "will not commit suicide" by the use of the hydrogen bomb, that one "indicates spiritual poverty not to recognize that . . . certain battles have been won" in the social arena, and, besides, that "the day when the supposed ultimate test of religion, among intelligent men, was what religion did with sociological problems, has passed," and, in short, that "Liberal Christianity in this as in so many other matters is flogging dead ideals." The editorial goes on to assert that instead of offering "a sham up-to-date concern with sociological problems," Liberal Christianity, unlike its spokesmen at Belfast, should turn its attention to "the inner spiritual problem"—to an "act of creation" which will supply new formulations of faith and thus answer the questions, "What is new in the spirit of man? How can it be brought to life?"

The issues raised by this editorial involve matters of fact as well as of principle. From the *News Digest* report one learns with respect the fact that the Conference tried to interpret our "age of anxiety" as one confronted by spiritual problems that must be understood in relation to "The Struggle for Personality in a Mechanized World" (the title of Dr. F. M. Eliot's address), to "Political and Economic Insecurity in the Life of Modern Man" (the title of Dr. G. Wünsch's address), and to "The Problems of World Unity" (the title of Dr. S. W. Tromp's address). In all of these addresses it is shown that the human race is very far from being "on top of its sociological problems" and that even if, as your editorial suggests, "certain battles have been won" in the sociological arena, Liberal Christianity must at least in part test its relevance and effectiveness by its capacity to meet these problems squarely and constructively. These addresses indicate clearly and correctly that certain battles have *not* been won, and for that matter one could readily list (at least for America) a goodly number of sociological problems which remain serious unfinished business.

From the *News Digest* one learns also the fact that several sessions of the Conference were devoted to a discussion of the theological and ethical presuppositions of Liberal Christianity.

In face of these facts and in face of the position taken in your editorial certain questions of principle come to the fore: Is it actually true that the Conference was "flogging dead ideals"? Is it true that, as your editorial suggests, Liberal Christianity must choose between "escapism into sociological problems" and concern for "the act of creation" that provides something "to take the place of the traditional Christian story"?

Disraeli once spoke of "the straight and narrow path *between right and wrong*." To this reader of your editorial, Disraeli's phrase offers an apt description of the path you seem to propose for Liberal Christianity. If the faith that "is to take the place of the traditional Christian story" is to presuppose that the human race "was never more on top of its sociological problems than now," it can readily become an old-fashioned form of pious escapism and even of utopianism. Would it not be a sham "act of creation" if Liberal Christianity were to attempt to confront "the inner spiritual problem" without concern for the fruits of faith and spirit in the social realm where God hath a controversy with his people? Would not Liberal Christianity then be "flogging dead ideals" indeed, the dead ideals of a purely spiritual pietism? Your questions, "What is new in the spirit of man, and how can it be brought to life?" are highly pertinent ones. But can the questions arising in interior life be divorced from their material and social context?

But perhaps I have misunderstood the principles in terms of which your editorial places a question mark after the theme and purport of the I.A.R.F. Conference. In that case, the anxiety of some of your American Unitarian readers about the seemingly truncated character of your anxiety is uncalled for.—Yours,

James Luther Adams.

The Meadville Theological School
The University of Chicago (U.S.A.)

[What are sociological problems? A century ago, for anything that mattered in the lives of indivdual persons, they were hunger, disease and inescapable material insecurity. Over large areas of human society, for the first time in history, these problems as contrasted with the past have been solved, at least temporarily. Over far larger areas they still exist but even there they are regarded as problems to be solved rather than acts of God to be accepted with resignation. This is what the editorial meant by the human race being more on top of its sociological problems than at any time in the past. And surely it is true.

There are other grave sociological problems left. Presumably whilst there is human society there always will be. But to attempt to define the action of religion in terms of these problems is surely to miss what religion is about, and it presents the danger of flogging dead ideals—ideals from which all the inner conflict of religion has been drained. *The Inquirer* is not pressing for a straight and narrow path; there are quite a number of paths; but the one that goes up the garden is more likely to end in sociological religion and its destitution, rather—shall it be said? than anxiety about God. That—for brevity's sake—is the anxiety of this age, and about the kind of faith and spirit which Dr. Luther Adams says must be expressed in the solution of sociological problems. What has Liberal religion to say about this? Dr. Adams knows the Liberal scene better than most, and, since Liberal religion is our concern, dare it be suggested that in that question lies the Liberal dilemma? On the whole it is one that Liberals tend to ignore.—Ed.]

Catholicism

Sir,—May I make the following corrections to Mr. Poynter's statements, as this at least seems to be allowed by the Editor, in spite of his decision to close the correspondence?

(1) The Popes have frequently, both in ancient and modern times, clearly asserted that the Roman Church should be the supreme power in all spheres, political as well as religious. The Bull "Unam Sanctam" of Pope Boniface (1302) makes this claim quite boldly and includes the words, "We declare, state, define and pronounce that it is absolutely necessary for salvation for every human being to be subject to the Roman pontiff."

The context makes it clear that Papal supremacy is not confined to religious matters. The same Bull says, for example, "Both are in the power of the Church, the spiritual sword and the material. But the latter is to be used for the Church, the former by her; the former by the priest, the latter by kings and captains but at the will and by the permission of the priest . . . the temporal authority should be subject to the spiritual."

In more recent times Popes have repeated these claims and in the Syllabus of Errors, 1864, we are told that it is wrong to hold that knowledge of philosophical matters, and of morals, and civil laws should be free from Church authority, that the Pope should reconcile himself to and agree with progress and liberalism, and that the Church has not the power of availing herself of force, or any direct or indirect temporal power. We are also told that the Church ought not to tolerate the errors of philosophy and that no man ought to be free to embrace the religion he believes true.

Thus the people are not to be the final authority, either in religious and intellectual matters or in political matters.

(2) Roman dogma infringes on the sphere of scientific knowledge, since it is concerned with historical facts. Historical research is a science. Also there is a lot of pseudo-physical science in the Bible, and Popes have declared that it is wrong to hold that the Bible's scientific statements are erroneous. Therefore, scientists cannot avoid conflict with that Church, for it is an article of faith that the Bible is sacred in all its parts. Galileo is no exception, but one example among many of the difficulties of scientists in Roman Catholic countries. It is only when forced to do so that the Church allows us to interpret "scientific" statements in the Bible figuratively.

(3) As the "Syllabus of Errors," and plenty of other documents show, including statements by Pius XII, the official Roman attitude is one of religious intolerance and Spain is simply following Vatican policy.

(4) I would correct Mr. Poynter's remarks about mixed marriages, but I am not sure what he means. Does he mean that we must submit to Rome just because she *claims* to be infallible or does he mean that the Protestant, however convinced, must give in to the laws of the Vatican just because they happen to be so strict and uncompromising? In either case, why should the *Protestant* give in? Has he not got his own standards and point of view, equally compelling?—Yours,

Ruthin, N. Wales. *B. K. Bowes.*

Sir,—My chief grievance with Roman Catholics is, that the Priest refuses to perform the marriage ceremony, where one is a Catholic and the other not, unless the non-Catholic signs an agreement that, if there be any children, they *shall* be brought up in the Catholic faith.

This, I think, is taking an unfair advantage of a young person, at a very emotional stage, because if the Protestant member made the same stipulation, there would, of course, be *no* marriage.

It is easy for Mr. Poynter to say "avoid mixed marriages". What young couple having met and fallen in love would break it off because of this harsh ruling?

Obviously the one who is free, gives way, but it is horribly unfair don't you think?

If able to print this letter I must ask you to *omit my name*, as we have had this unfortunate experience in my family and, of course, the Unitarian had to give way.—Yours, etc.

Christmas Day Service

Sir,—May I through your columns thank whoever was responsible for the Service for Christmas Day in Orders of Worship. I consider it and expect always to consider it, the most perfect act of worship for the day for honest Christians.—Yours,

South Petherton, Somerset. *Norman D. Blake.*

THE INQUIRER

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NEWS REVIEW

Altrincham. The Carol Party went out singing on two evenings in the week before Christmas in spite of very unpleasant conditions underfoot, and raised £13 6s. 3d. for the P.M. Oliver Memorial Fund (for new lighting in the Chapel). Two services were maintained on Christmas Day, and though on the last occasion when Christmas fell on a Sunday, only 18 people had turned out for evening service, this time double that number were present, and quite contrary to expectation the Choir was able to sing two four-part carols during the service. The minister told one of his own Christmas stories instead of preaching a sermon.

Belfast: First Church: The Annual Christmas Sale, arranged by the Women's League, was held on Saturday, November 26, and opened by Miss Ruth Duffin, M.A., a direct descendant of the Rev. Thomas Drennan, M.A., who was minister of the Church from 1736 to 1768. In her opening remarks she referred to her ancestor and quoted from the manuscript letters, the "Drennan Letters", published by the Northern Ireland Stationery Office, which throw an interesting light on mid-eighteenth century society in Ireland. The amount raised by the Sale was the best for some years, namely, over £225. On Sunday, November 27, the Church Choir presented the First Part of the Messiah at the evening service. On Sunday, December 18th, the Church was illuminated by candles placed in the windows, down the centre of the pews and all round the gallery front. In their soft light, reflected in the many fine brass candlesticks lent for the occasion, a large congregation gathered to hear and sing the traditional carols. The Minister appealed for gifts for The Save the Children Fund to be used for the benefit of children in one of the Refugee Transit Camps in Germany. Boys from the Sunday School took up the special collection, following the Church collection, and brought the gifts up to the brightly-lit Christmas Tree. A cheque for £26 9s. 6d. has been forwarded to The Save the Children Fund. A notable feature of the Service was the unaccompanied singing of carols by the Children's Choir. The Minister has just successfully concluded a long correspondence in "The Belfast Newsletter" on the death of Servetus.

Billingshurst: The Annual Sale of the local branch of The Women's League was held on Tuesday, December 6, at The Free Christian Church, Billingshurst. It was opened, both graciously and generously, by Mrs. M. E. Pearson, late of Nottingham and now, although living in Worthing, a most valued member of the Billingshurst Church.

Doncaster: Vivid posters of Spain and Switzerland in bright reds and blues with multi-coloured balloons suspended amid festoons of laurel added character and colour to the "Gypsy Fayre" which Mrs. C. M. Bradford, B.Sc. (President, Sheffield District Association) opened on November 26, and which realized £305.

In a church lit only by the Fairy Lights of the Christmas Tree a large congregation, on December 18, listened to carols being sung by Sunday School scholars who formed a procession around the church while carrying torches. At the subsequent Social Hour the U.Y.P.L. performed two amusing plays.

Horsham: A "Dickens Banquet", at which duck and chicken were served to about 100 people in a five-course meal, was held as an effort on behalf of The Essex Hall Appeal Fund and the Church at The Free Christian Church, Horsham, on December 3. Passages were given from Dickens by the guest-reciter of the evening, Mr. Linton Johnson, of London. The meal was served by candlelight; the servers' members of the Church wore Dickensian costume and the Church Hall was seasonably decorated with holly. The meal was provided and the occasion was generously supported by friends interested in this effort held jointly on behalf of new Essex Hall and the local church. £25 is being sent to the Appeal Fund.

On the following Saturday the Church premises were crowded when the Madrigal Choir of Christ's Hospital paid a fifth visit to the Church. The aisles of the church, the gallery and the steps to the gallery were again filled as in previous years. The boys were afterwards given dinner in the Church Hall and there were stalls of Christmas gifts.

Sheffield: Fulwood: The Annual Toy Service held at Fulwood Old Chapel on Sunday morning, December 11, was entirely conducted by scholars whose ages ranged from 5 to 14. The spirit of reverence and devotion displayed by these children captivated the hearts of all present. The boy who occupied the Reading Desk had the simple self-assurance of a veteran. Many times in recent years has this Old Chapel's seating capacity been insufficient, but on this occasion the congregation overflowed into the schoolroom.

THE INQUIRER

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

THE OLD YEAR

A Message from Barbara Johnson

National President of the Unitarian Young People's League

AS we reach the end of another year it is as well to look back and take stock of what has gone. I felt at first that we members of the League had little to show for all our year's work. I realized, however, that this is not the case. Our League is comprised of branches which form an integral part of our churches, which are striving the whole year round, not only to maintain themselves, but also to advance our cause wherever possible. In many cases our branches are providing committee members, Sunday School superintendents and teachers, and lay preachers, all of whom still have several years to go before they reach the upper age limit of the League.

This year we have celebrated our Coming of Age, and at Great Hucklow in September we looked back, not over one but over the past twenty-one years. We were reminded of the many past League members who are now pillars of our movement, showing how good a training ground for such people is our League.

We always feel justly proud of the success of the Youth Leadership Courses. This year we held Courses at Edinburgh and Great Hucklow. The young people of our four isolated Scottish churches found great encouragement from them, and we hope they will keep in contact with each other and with the League in England. Several people from Liverpool attended the Great Hucklow Course and we are now hearing of a re-wakening of interest in that region.

For all our successes we can find failures. For all our strong members we can find many weak ones. Our Aims set us a task which many a time seems almost impossible, and again and again we fall short of our self-imposed standards. But we press bravely on. The National Committee spent a full week-end recently at Great Hucklow discussing the League's problems, and another debate on the same scale is being arranged for the near future. One of the things we hope to do is to form a number of small but enthusiastic area-visiting-groups to infuse new life into our young people, and to emphasize the need for a League grounded upon the Unitarian faith as such.

We do, however, need all the encouragement, advice and criticism we can get from you, our elders. True aims and ideals are not killed by criticism, but by apathy both from within and without. In 1956 we are beginning, not just another year, but another twenty-one years. We intend to fight apathy wherever we find it to the best of our ability, and to strive to make our League in our churches worthy of the faith we profess.

May I extend sincere greetings to all members of our churches and wish them every success in their endeavours during 1956.

Viewpoint

To discover the views of readers of the *Youth Supplement*, the Editor will welcome any observations on material contained in future issues as the months go by. These are not intended for publication, save at the Editor's discretion. All communications should be addressed to: The Rev. G. W. Petts, 47 Alkincoats Road, Colne, Lancs.

USEFUL SOME DAY

By "Teak"

IT was a wild, wet and stormy night and I was battling my way home against the wind. My hands were in my pockets and I expect my head was down . . . not that I could see much with the rain lashing my face and the darkness which made it difficult for me to tell whether I was on the road or in the ditch, save for the feel of the hard road surface. My only thought was to get home as soon as possible and I was not thinking of anything but the heat and comfort of a fire. The way seemed longer than usual, since I was quite unable to distinguish landmarks and there seemed to be no one but myself abroad that night.

When my foot struck the object I knew only that it was most likely lying somewhere in front of me. I did not know how far I had kicked it. . . . I wondered if it were worth my while looking for it. . . . I tried to tell myself that it would be hopeless to search for it, whatever it was . . . yet, I could not bring myself to go on without having a try. I had no torch with me and several times I almost gave up as I crawled around that streaming road on hands and feet groping and groping about. I found it; but I was little wiser for all my efforts. It was metal of a shape which I did not recognize by the feel of it. I was about to pitch it over the hedge when I thought that I might as well take it home and examine it in the light. I put it in my pocket and trudged along.

At home I looked at it but still I did not know what I had found. I showed it to my father and he recognized it as a part from a tractor . . . and the mystery was solved.

Very often we come across, quite by accident, things which we do not understand . . . things which baffle us. If we simply keep them hidden away in our minds we may never understand them . . . it is a good idea to ask our Father . . . God. He knows what things are intended for and how they can be used. I have kept that part from a tractor . . . it will be useful some day . . . if not for me, to some one else.

The Camel

I came from the desert
Where the cacti grow,
Where the sands are shifting,
And the hot winds blow.

With a hump on my back,
Scornful and proud,
I came from afar
To a noisy crowd.

I take them for rides
In ones and twos,
These little children
At English zoos.

And can you wonder
I'm scornful of them,
When my ancestors went
To Bethlehem.

They carried three kings
From the Orient far,
No wonder I'm lonely
Away from that star.

Susan Cooper
(eleven years old, of Horsham)

THE CALENDAR OF THE CHURCHES

SUNDAY, JANUARY 8th, 1956

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davies
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. Gordon Beverley
Aberystwyth, New Street Meeting House, 11, Mr. Idwyn Nicholas
Altrincham, Dunham Road Chapel, 11 and 6.30, Mr. L. Hallsworth
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply

Bath, Trim Street Chapel, Unitarian, 6.30, Supply
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. W. Waddington
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birmingham, Unitarian Church, [illegible] Road, 6.30, Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Richard McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. Ewbank
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. E. A. West
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. Gordon Davies
Bolton, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. Maw
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, No Service
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. [illegible]

Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11, —, 6.30, —
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Miss Eva Longbottom
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. W. Hill Waring
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde

Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy Jones
Carlisle, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. Jones
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mr. James Nicholson
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. Barbara Thomas
Chester, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Dr. S. J. Kennett
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coseley, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. Warburton
Coventry, Holyhead Road, 2.30, Sunday School, 11 and 6.30, Rev. Alun Williams
Crewe, Free Christian Church, Bath Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. E. Dickin
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (Also 6.30, 1st Sunday in the month)

Dean Row, 10.45, Rev. A. B. Downing Styal, 6.30, Rev. A. B. Downing
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cottier
Derby, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. Williams
Ditchling, Old Meeting House, 10.45, Rev. R. W. Sorensen
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. Green
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mr. E. E. Laws
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse
Dundee, Williamson Memorial Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Potts

Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
Exeter, George's Chapel, South St., 6.30, Supply

Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street Unitarian Church, 11 and 6.30, Mr. Bruce Findlow
Glossop, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. Graham Short
Guildford, Ward Street Church, 11.15, Rev. R. Nicol Cross

Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John Storer
Halifax, Northgate End, 10.45, Rev. J. B. Tonkin, 6.30, Pageant
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennison Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. Ralph E. Goddard
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 6.30, —
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn

Isle of Wight, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter

Kendal, Market Place Chapel, 6.30, Supply
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Stanley Mossop
Kidderminster, New Meeting House, 11 and 6.30, Rev. H. Whitaker

Lancaster, St. Nicholas Street Church, 6.30, Rev. L. Hall
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. J. Hinkins
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Secretary, Miss J. E. Lindsey, The Little House, Garth Road
Lewes, Westgate Chapel, 11, Rev. W. J. McEldowney
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kendall
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. Brian L. Golland
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Mursell
Liverpool, Gateacre Chapel, 11, Rev. Stanley R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. Golland
Liverpool, Hope Street, 6.30, Mr. Geo. Craig
Liverpool, Ullet Road, 11 and 6.30, Rev. E. Shirvell Price
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. Donald P. Maw
London, Brixton, Effra Road, 11, Mr. P. B. Godfrey
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. John Kielty
London, Forest Gate, Upton Lane, 6.30, Mr. T. E. Dalton
London, Golders Green, Hoop Lane, 11, Rev. K. C. Thatcher, 6.30, Supply
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Mr. G. J. Pearce
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw
London, Highgate Hill Unitarian Church, 11, Mr. T. E. Dalton
London, Ilford High Road, 6.30, Mr. W. S. Dunbar
London, Islington Unitarian Church, Upper Street Premises Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Mr. W. S. Dunbar
London, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. John Kielty
London, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. Dibble
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Dr. Dorothy Tarrant
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock, (Also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newham Road, 6.30, Mr. P. B. Godfrey
Lytham St. Annes (Ansdell), Unitarian Church, Channing Road, 11, Rev. W. A. M. Hillary

Macclesfield, King Edward Street, 10.45 and 6.30, Rev. G. D. Foote
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. David C. Doel
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bowden
Manchester, Monton Church, Eccles, 10.45 and 6.30, Supply
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Rev. John Gill
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkins
Manchester, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Supply
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 11 and 6.30 Rev. A. W. Vallance
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 3 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Supply
Morecambe (see Lancaster)
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Towse
Mossley, Christian Church, Stamford Road, 10.45 and 6, Supply

Nantwich, Old Chapel, 6, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Cowan Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Sherry
Northampton, Kettering Road Church, 11, Rev. H. L. Short
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam

Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, The Rev. The Principal

Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. W. Hill Waring
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Albert Smith
Plymouth, Unitarian Centre, Houndiscombe Road, 11, Rev. E. H. Kearley, 6.30 Mr. W. Greenwood
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Supply

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Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellary

Ringwood, Hants., The Meeting House, 6.30, Rev. L. Redfern
Rochdale, Blackwater Street, 10.30 and 6, Rev. William Bees
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. N. J. Trapp

Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilkins
Sheffield, (Attercliffe), 6.30, Mr. T. H. Morris
Sheffield, Fulwood Old Chapel, 11, Rev. F. Sorell
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. W. C. Newton
Southampton, Kell Memorial Hall, Belle Vue Road, 6, Rev. A. J. Robertson
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Miss M. Gresswell
Southport, Portland Street Church, 11, and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. Hodgson
St. Helens, Corporation Street, 6.30, Rev. Stanley R. Butler
Stockton-on-Tees, Wellington Street, 6.30, Supply
Stourbridge, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. C. Simpson
Swansea, Penmaen Free Christian Meeting House, 11, Rev. B. Viney
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
Swinton, Swinton Hall Road, 10.45, Rev. B. L. Hopkin, 6.30, Mr. P. M. Brown

Taunton, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kirbs
Todmorden, Unitarian Church, 10.45 and 6, Mr. I. Stansfield
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Supply

Wallasey, Memorial Church, Manor Road, 11 and 6.30, Rev. Edgar W. Hill
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30, No Service
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. H. [illegible]
West Kirby, Bramfield Gardens, 11, Rev. Magnus Johnson (Also 6.30, 1st Sunday in the month)
Whitby, Flowergate, 6, Miss Eva Gill

York, St. Saviourgate Chapel, 6.30, Rev. T. Brett Davies

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 19 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. Hale. Manse Telephone LX 2323
Unitarian Fellowship of Australia, 1 Grace Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Supply

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. Moore
Wellington, Unitarian Free Ch., Tibbutt's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Maurice C. Barton

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HIBBERT HOUSES

The following sums were received in July, August and September, 1955.

	£	s.	d.	£	s.	d.
Subscriptions Under Covenant						
H. E. Bramley	2	2	0			
W. Martin Jackson	5	0	0			
Mrs. W. Martin Jackson	5	0	0			
W. E. Jones	5	0	0			
Miss R. Nettlefold	20	0	0			
				37	2	0
Personal Subscriptions and Donations						
Under £1				1	12	11
Contributions from Churches and Societies						
Newchurch — Bethlehem Unitarian Chapel	2	5	0			
London—Lewisham	1	1	0			
West Kirby—Women's League	2	2	0			
				5	8	0
Hibbert Trust Grant				100	0	0
				£144	2	11

We have recently sent out to Cyprus another lady Warden as a replacement. The work there is steadily increasing, and has become almost more than can be tackled by our existing British Staff. If our resources were larger, we could increase our staff.

Mr. Peter Gimson has resigned his position as Hon. Treasurer, and has been succeeded by Mr. K. C. Cook, 24 North John Street, Liverpool 2, Lancs., who will be glad to receive and acknowledge any subscriptions or donations.

Dr. Alfred Hall to Broadcast

On the Third Programme, at 7.40 p.m., on Monday, January 16, Dr. Alfred Hall will give a broadcast talk on "James Martineau: the Conception of Personality in God".

Convalescence, Rest or Winter Holiday?

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Birth

Stacey—On December 19 at Beckenham Maternity Hospital to Ruth (née Milton) and Ronald Stacey—a daughter (Jacquelyn), sister for David.

Miscellaneous

AUTHORS invited submit MSS all types (including Poems) for book publication. Stockwell Ltd., Elms Court, Ilfracombe (Estd. 1898).

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